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ABSTRACT

As one of the units on Native Americans developed by public school teachers enrolled in a University of Minnesota extension course on American Indian education, this grade-6 unit has as its overall objective the sensitization of the class to the cultural values of the Chippewa and Sioux residents of Minnesota reservations as contrasted to middle-class urban white culture. Included in the unit are objectives, guidelines for evaluating books about American Indians, activities to correlate with the unit (e.g., writing to an Indian pen pal, making Indian handicrafts), lesson plans for 14 days, and a bibliography. (EL)

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CONTRASTING CHIPPEWA, SIOUX, AND ANGLO VALUES:

A NATIVE AMERICAN CURRICULUM UNIT FOR THE SIXTH GRADE NATAM XVII

by

Nancy Spaunaus

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Training of Teacher Trainers Program
College of Education
Minnesota Federation of Teachers

University of Minnesota
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A Note on the First NATAM Curriculum Series

During the Spring of 1970, a special University of Minnesota course in Indian education was offered through the College of Education and the General Extension Division to public school teachers in the school system of Columbia Heights, a Minneapolis suburb. This course--which was taught in Columbia Heights--was arranged and specially designed as a result of a request from Columbia Heights school officials and teachers to Mr. Gene Eckstein, Director of Indian Upward Bound. (Indian Upward Bound is a special Indian education program funded by the U.S. Office of Education, the University of Minnesota, and the Minneapolis Public Schools. It operates at two inner-city Minneapolis junior high schools, and functions under the control of an all-Indian board of directors.) In addition to the usual on-campus course requirements, such as reading, enrollees were given special lectures by invited Indians in addition to the person responsible for accreditation, Dr. Arthur Harkins. Lecturers were compensated for their contributions by a special fee paid by the course enrollees. A complete listing of the lecture sessions follows:

April 1, 1970	Mr. Charles Buckanaga (Chippewa) "Indian Americans and United States History" Mr. Buckanaga presented a brief resume of the relationship of the American Indian and the in-coming European Cultures. He also discussed a three-dimensional view of historical data, emphasizing the development of gradual feelings toward and the eventual end result of the native Americans.
April 8, 1970	Mr. Roger Buffalohead (Ponca) "Urban Indian" Mr. Buffalohead discussed the conflicts and problems confronting the Indian in the migration to the Urban setting.
April 15, 1970	Lecture on Urban Indians Dr. Arthur Harkins - University of Minnesota

April 15, 1970	Gene Eckstein (Chippewa) "Cultural Conflict and Change." Mr. Eckstein discussed the changing cultures of the Indian American and the problems encountered.
April 22, 1970	G. William Craig (Mohawk) "Treaties and Reservations." Treaties by the United States and American Indian Nations. The out growth of reservations and their influences on the American Indian.
April 29, 1970	Lecture H Ed. III Dr. Arthur Harkins
May 6, 1970	Gene Eckstein (Chippewa) The psychological and sociological challenges of the Indian American citizen in the transition from the Indian reservation to an urban area.
May 13, 1970	Lecture H Ed. III Dr. Arthur Harkins
May 20, 1970	Mr. Will Antell (Chippewa) "Indian Educational Conflicts" Director of Indian Education in Minnesota, Mr. Antell presented the challenges of the teacher in Indian Education, together with their relationship to the Indian student, Indian family and Indian community.
May 29, 1970	Lecture H Ed. III Dr. Arthur Harkins Comments from the class - final examination.

As a course requirement, each teacher taking the course for credit authored a curriculum unit for the grade level or subject area which he or she was actively teaching. The best of these units - a total of nineteen - were selected, and the over-all quality was judged to be good enough to warrant wider distribution. It was felt that the units were a good example of what professional teachers can do--after minimal preparation, that the units filled an immediate need for the enrolled teachers for curriculum material about Indian Americans, and that they served as an opportunity to test a staff development model. The units were endorsed by a special motion of the Indian Upward Bound Board of Directors.

From Indian Upward Bound Board meeting--Thursday, January 7, 1971.

Certain people are asking that the curriculum guide of the NATAM series be taken from school teachings. There was discussion on this and it was suggested instead of criticizing the writing make suggestions on how to better them. Gert Buckanaga made a motion that we support the experimental curriculum guides. Seconded by Winifred Jourdain. Motion carried.

To accomplish distribution, the units were typed on stencils, mimeographed, assembled and covered. Costs were shared by the University's Training Center for Community Programs and the Training of Teacher Trainers Program of the College of Education. The units were then distributed throughout the state by shop stewards of the Minnesota Federation of Teachers, an AFT affiliate. The entirety of these distribution costs were borne by MFT.

A new NATAM series is currently being prepared. It will focus upon contemporary reservation and migrated Native Americans.

The Coordinators
May, 1971

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Introduction

In this unit of study I contrast the life styles of the poor Chippewa and Sioux residents of reservations in Minnesota to that of the middle class urban white. My main objective is to sensitize the class to certain values I outline on the following pages under "objectives." Theoretically, any culturally different group can be substituted into a unit of this type. Because the Minnesota social studies curriculum specifies that Minnesota history will be taught in the sixth grade, this unit is best suited for that grade. In the course of the unit factual information about Minnesota Indians is imparted to the child, but this is an incidental part of the study. Hopefully this will only serve as an "eye-opener" for the class. The long range goals encompass every day of every student's life and every interpersonal relationship he encounters.

Objectives

Due to the nature of this unit it is impossible to state behavioral objectives in terms of desired student skills. Rather, the unit involves internal changes in attitudes and perception of situations. These esthetic qualities can only be measured by day to day observation of student behavior. Values which the student hopefully will incorporate into his value system spectrum are stated below.

1. He is increasingly curious about himself and about others.

2. He appreciates and cherishes human diversities. He states that differences in people are interesting, natural, and worthy of study and understanding. He expresses a feeling of kinship with other persons and sees relationships between his actions and feelings and theirs. He does not reject others because their ways of life are unlike his own.

3. He sees people as individuals rather than as identical parts of the groups to which they belong and the cultures in which they live. He avoids judgments based upon initial impressions and superficial characteristics, such as facial features, skin color, and dress.

4. He believes that people with different backgrounds, interests, experiences, abilities and persuasions can contribute to the way of life of a culture or society. He appreciates people's diverse contributions in educational, religious, humanitarian, technological, scientific, and artistic realms. He hopes that he will enrich the lives of others by his thoughts and actions.

5. He tries to see things as others see them; and he identifies with them. He expresses a genuine concern for others and develops more and more of a social conscience. He has an ever-increasing commitment to the basic rights of man. He wants freedom and privileges for himself and others, but he recognizes that there must be accompanying responsibilities and duties. He believes that every person should have a chance to pursue happiness, as he defines it, in his own way, so long as he does not interfere with the happiness of others.

It is of course necessary to state behavioral objectives for the student to fulfill in the course of the unit to insure that he is becoming knowledgeable in the subject area. These requirements are as follows:

1. Each student will read one fiction book and one non-fiction book from the prepared bibliography. He will write a short, critical evaluation of each book.

2. Each student will use two listening media (lecture and other audiotapes, phonorecords) to increase his knowledge of the Chippewa and Sioux Indians. He will write a critique of each.

3. Each student will use three primarily visual media (16mm films, 8mm films, 35mm filmstrips, 35mm slides, transparencies) to broaden his knowledge of Minnesota Indians. He will write a critique of each.

4. Each student will be able to successfully complete the following one hour examination, to be taken following completion of the unit.

ANSWER TWO OF THE FIRST FOUR QUESTIONS

1. In your opinion, does prejudice against the Chippewa and Sioux Indian exist in Minnesota? Give supportive evidence for your answer.
2. Explain how you think prejudice against culturally different people can be eliminated.
3. What is a value? How does it originate?
4. List two sets of values which you feel oppose each other of Minnesota Indians on reservations and urban, middle-class Anglo-Americans. Explain why they oppose each other.

ANSWER TWO OF THE FOLLOWING THREE QUESTIONS

5. What is a stereotype? Explain why they exist, using an example.
6. List four or more artifacts or methods of doing things Anglo-American society has taken from Sioux-Chippewa origins.
7. Is the idea of America as a cultural melting pot a good one? Why?

EVERYONE WILL ANSWER THE FINAL QUESTION

8. Have any of your attitudes changed in the course of this unit? Explain.

This unit is designed for a sixth grade class which has had extended opportunities to use analytical thinking and has worked as individuals for all major projects. It would be feasible to use this unit with a more traditionally structured classroom if the individual students were at the necessary responsibility level to function efficiently without benefit of assistance from others in the class. An additional prerequisite for teaching of the unit is a short discussion of values and value systems by the class as a whole to insure that everyone understands the meaning of the terms. It is also necessary that the class has had experience in critically evaluating books and other media. Each student must be aware of the evaluatory criteria to be used (see "Guidelines for Evaluating Books about American Indians"). If the class does not have this ability to evaluate, the unit will lose much of its effectiveness. However, it would not be worthwhile to give the class a cursory explanation of evaluatory techniques used with media, because extended practice is foremost in developing a sophisticated technique. The unit takes the form of fifteen one hour sessions over a period of three weeks, plus additional time for correlatory activities in other subject areas.

Guidelines for Evaluating Books About American Indians

The following guidelines for evaluating books about American Indians were developed by the participants in the Library Services Institute for Minnesota Indians, conducted by the Minnesota State Department of Education and the University of Minnesota College of Education. They will be helpful throughout this unit.

1. Would the book help an Indian identify with and be proud of his heritage? In what ways?

2. Does the book express Indian values? Might the book help an Indian reader to reconcile his own values with conflicting ones?

3. How might the book affect the Indian person's image of himself?

4. How might the book affect the non-Indian reader's image of Indian people? Does it foster a positive or a negative image of the American Indian?

5. Is Indian culture being evaluated in terms of its own values and attitudes, and not in terms of those of another culture?

6. Is the image of the Indian presented one of a real human being, with strengths and weaknesses, acting in response to his own nature and how own times?

7. Are the images of the Indian stereotyped? Of stereotyping, Alvin M. Josephy, Jr., says in his book, The Indian Heritage of America, (New York: Knopf, 1968, p. 8):

> More common among most whites are the false understandings and images which they retain about Indians. For many, the moving pictures, television, and comic strips have firmly established a stereotype as the true portrait of all Indians; the dour, stoic, warbonneted Plains Indian. He is a warrior, he has no humor unless it is that of an incongruous and farcical type, and his language is full of 'hows', 'ughs', and words that end in 'um.' Only rarely in the popular media of communications is it hinted that Indians too were and are all kinds of real, living persons like any others and that they included peace-loving wise men, mothers who cried for the safety of their children, young men who sang songs of love and courted maidens, dullards, statesmen, cowards, and patriots. Today there are college-trained Indians, researchers, business and professional men and women, jurists, ranchers, teachers, and political office holders. Yet so enduring is the stereotype

that many a non-Indian, especially if he lives in an area where Indians are not commonly seen, expects any American Indian he meets to wear a feathered headdress. When he sees the Indian in a conventional business suit instead, he is disappointed!

8. If fictional, are the characters realistically developed? Are situations true or possibly true to Indian ways of life?

9. Does the book present both sides of the event, issue, problem, etc? What additional information might be needed to make the book more relevant, useful, or to present both sides? Is comparable information presented more effectively in another book?

10. Does the book contain any factual errors or misleading information? Does it perpetuate myths about the American Indian?

11. Are the contributions of American Indians to Western civilization given rightful and accurate representation?

12. Are loaded words (i.e. chief, savage, buck, squaw, redskin, etc.) used in such a way as to be needlessly offensive, insensitive, and inappropriate?

13. Do the illustrations authentically depict Indian ways of life?

14. What are the author qualifications to write a book dealing with American Indians?

15. Has the book been reviewed or evaluated by a person who is knowledgeable about American Indians as well as about the subject of the book?

16. Where and how might this book be used in a school curriculum to indrease awareness and understanding of the American Indian?[1]

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1. Library Services Institute for Minnesota Indians, American Indians: An Annotated Bibliography of Selected Library Resources, (Minneapolis: University of Minnesota, 1970, pp. 4-5.

Correlated Activities

The student has the option of making any one of the following as an art project, after doing sufficient research to insure that the proposed object is historically valid in form and character.

Indian Homes
Indian Modes of Travel
Indian Pottery
Indian Amusements
Indian Musical Instruments
Indian Basketry
Indian Masks
Indian Mural
Wampum Headdress

In language arts class each student is given an Indian pen pal to correspond with. Names are provided by contacting:

Letters Abroad
18 E. 60th Street
New York, New York 10022
(Ages fifteen and up. Send a stamped, self-addressed envelope.)

International Friendship League, Inc.
40 Mount Vernon Street
Boston, Massachusetts 02108

World Pen-Pals
World Affairs Center
University of Minnesota
Minneapolis, Minnesota 55455
(Ages twelve to twenty. 35¢ fee)

A correlated music unit is prepared, emphasizing Indian music. This incorporates the instruments made by students in the corresponding art activity.

Lesson Plans

DAY ONE: The instructor relates the following anecdote.

> An eight year old girl who had spent her life with governesses and private tutors, was once asked to write a composition about a poor family. She wrote the following paragraph:
>
> The Poor Family
>
> Once upon a time there was a poor family. The father was poor. The mother was poor. The children were poor. The butler was poor. The chauffer was poor. The gardener was poor. The cook was poor. Even all four maids were poor. In fact, every person in this poor family was poor.
>
> The end.[2]

A class discussion follows stressing the meaning of culture and Culture. The necessity of studying other cultures is emphasized. When the instructor is satisfied the class has thoroughly discussed these points, he asks, "What results when an individual is not knowledgeable about culturally different groups?" The class thus discovers the underlying beginnings of prejudice and stereotypes. The instructor provides as many aids as needed to insure that every class member grasps the concepts. At this point the instructor relates that the class is going to study the rural, reservation-living, Indians of Minnesota as examples of culturally different groups. He outlines the behavioral objectives to be completed and the type of evaluatory devices to be used. Because it is necessary to be knowledgeable about culturally different groups before any opinions can be formed, the instructor next introduces a film entitled "Woodland Indians of North America."* Following the film the class discusses the differences noted in the film between the Indian culture and the Anglo-American middle-class culture.

[2] Wagner, Guy. "Toward Democratic Teacher Leadership," Midland Schools, 71:11, September, 1956.

*See Appendix I for information on availibility of films, filmstrips and other materials mentioned throughout the Lesson Plans.

DAY TWO: The instructor focuses the opening discussion on the differences noted in the film. Then he asks the class "What causes these differences we have noticed?" The instructor urges the class to develop the concept of values. It may be necessary to use examples such as the lack of timepieces and measurement of time only according to seasons and the sun, to help the class discover the desired term. The instructor explains that an in depth study of many Chippewa-Sioux, Anglo-American values is to be undertaken in the course of the next three weeks. Each student is to compile a list for the next class section of traditional Anglo-American values. These will be used as a basis for comparison by the class.

DAY THREE: Each member of the class has a list of Anglo-American values. He uses one piece of paper for each value discussed, dividing it in half vertically to accommodate notes taken during class sections. Each paper is labelled Anglo-American and Sioux and Chippewa on either side of the dividing line. The instructor shows the filmstrip "Indians" (#220-4 Society for Visual Education, 33 frames, color). The filmstrip shows how the environment controlled the Indian's way of living before settlers came. Students are then asked if they have listed any Anglo-American values which oppose the Indian's use of the environment. One of the students should introduce the Indian value of sharing and success through being a good person versus the Anglo-American value of owning property and being enterprising. The class speculates how the sharing value originated (taking into account European origins, etc.). After the two values have been thoroughly discussed, the instructor moves the discussion into a correlated value, the Anglo-American idea of shaping

your own destiny versus the Indian value of being an anonymous member of society. He uses the transparencies "Indians Change the Land I and II" (T-422-9, T-422-10, multicolor, with overlays, Crowell, Collier & Macmillan) to show how they worked as a tribal unit, focusing on the Sioux and Chippewa tribes. The instructor must be certain at all times to point out that it is necessary for the class to determine whether the Anglo Values are really different from the Indian ones. Many times in the literature values have been emphasized as opposing one another, where no opposition exists on the basis of Indian versus Anglo-American. This is precisely why this unit deals with urban, middle-class, Anglo-Americans as opposed to rural, reservation living Indians.

DAY FOUR: The instructor conducts a short review of the values previously contrasted. He then relates that there are other values closely related to those already discussed. The students mention the concept of competition and the instructor presents the Indian value of non-competitiveness. He explains that authorities disagree as to whether Indians are truly non-competitive. The class is encouraged to do further research on this point. The filmstrip "Games" (American Indian Life Series #C161) is shown for enlightenment on the subject. A class discussion follows in an attempt to resolve the question. Indian cooperation (win once; let others win) may be resolved as a compromise between the two opposing values.

DAY FIVE: Following the discussion of day four, the instructor informs the class that it may be possible to qualify the statement adopted by the class concerning competitiveness. The class is able to cite

particular instances from exposure to the media where Indians display competitive behavior and where they do not. It is then simply one step beyond to compare these to middle-class, Anglo-American behavior. Role playing is used as a culminating activity for the day. One student plays the role of a poor Indian student from a reservation, while three or four others take the roles of middle-class, urban, Anglo-American children. Interaction takes place on current fashions in clothing for the girls (focusing on competition) and each father's occupation for the boys with the same emphasis intended.

DAY SIX: A short review is conducted of the previous week's discussion topics. Focus is placed on the values of time as important or unimportant and a time orientation of today versus the Anglo-American's future time orientation. The following filmstrips are shown:

"A Day in the Life of an Indian Girl" (Educational Reading Services, 32 frames)

"A Day in the Life of an Indian Boy" (Educational Reading Services, 32 frames)

The student is encouraged to determine, if possible, whether a different type of time orientation actually exists between the Anglo-American and the specific Indians he is studying. The class is expected to support their reasons for their hypotheses. If the instructor feels that the class is not weighing the facts thoroughly enough he can ask thought provoking questions such as:

1. If the Indian sees time as a relative thing, why is he waiting as anxiously as the whitemen on the opening day of ricing in northern Minnesota?

2. When an Indian acquires a job in Anglo society he truly enjoys, do you think he will arrive late every day?

The instructor must never feel that the student is giving the easiest answer. Pressure is used on each child to formulate a documented response to each concept posed in class.

Note: During the first week of the unit students are given substantial blocks of time for research purposes. It is during this time that the class needs the most help in developing ideas because the students have no storehouse of accumulated knowledge to rely on.

DAY SEVEN: A guest lecturer from the Indian community speaks on assimilation of the Indian into white society.

DAY EIGHT: Focus is placed on terms used in the readings on family. Those to be discussed are: matrilineal, partilineal, consanguinal, conjugal, extended family, nuclear family. The terms are applied to different nations of the world. It is important to bring in Western European nations to destroy any inherent derogatory feelings the student may have. The pride in clanship exhibited by the nation of Scotland is used as an example. Probing is done with the class into reasons for the existence of extended or nuclear families among any people. After it has been established that the student does not see one particular family type as better than another, the discussion can be shifted to Indians of Minnesota. If the class has done sufficient research, it may supply information as to the family structure of the Indians. Otherwise, the instructor lectures on the extended, matrilineal, consanguinal family of the Minnesota Indian.

DAY NINE: The sessions commences with the class listening to the audio-tape "From Chippewa farmers to cooperatives" (YMH-645-7). The class is able to distinguish the Indian trait of respect through sharing.

Through research, members of the class are able to give underlying facets of this concept. These include direct appropriation of food following hunting and gathering activities, the idea that witches will take extra portions away from one or will make one sick, one does not desire to be regarded as selfish or stingy. The class is encouraged to find advertisements in current periodicals to form a "thrift collage." From the collage, the class determines the motives behind the saving theme of the pictures they collected, and consequently the basis for this opposing Anglo-American-Indian value.

DAY TEN: Emphasis is placed on the Indian value of collecting few material possessions versus the Anglo middle-class desirability of status symbols. First the class sets about defining status symbols. After it has been ascertained that every student fully understands what a status symbol is, the instructor suggests that the class take a survey to determine whether material possessions are actually important to middle-class white society. Since it is generally agreed that teachers are for the most part middle-class, the students interview the faculty of the school they attend. The class devises its own questionnaire, but the instructor must evaluate it and make necessary suggestions to insure that it is valid. The class is then dismissed for a short time to administer the survey. When the students return, the results are tabulated. The outcome is that middle-class white society does indeed value status symbols, and consequently collects them. The students are given a block of time at the end of the session to find evidence that Minnesota Indians who live on reservations are not materialistically oriented. An example they cite is the Sioux celebration during which most of their possessions are given away as

"love gifts". This takes the form of a written assignment to be handed in at the beginning of day eleven's session.

DAY ELEVEN: The third and final week is used examining personality traits of middle-class, urban, whites versus those of rural, poor Indians of Minnesota. This day the focus is placed on the Indian's respect for elders as opposed to the middle-class whiteman's preoccupation with youth. The instructor reads prepared passages from How the Indians Really Lived by Baldwin. The class discusses the relevant points brought out in the book. (Experience brings knowledge; the older one is, the more knowledgeable he is; respect for elders; signs of age are outwardly shown; no attempt is made to hide them). Students are asked to be aware of every emphasis on youth that they come in contact with within the next twenty-four hours. Magazines and television are good sources.

DAY TWELVE: A list is formulated on the blackboard from what the students have observed. It may range from cosmetic advertisements to a commercial on Sun City, Arizona. It is important that no judgment is attached to one value or the other. The emphasis lies merely in that they are different, and there is nothing wrong with cultural differences. The instructor now uses role playing to demonstrate the opposing ways of reacting to an anxiety-producing situation. One member of the class takes the role of a shopper emerging from a department store. Another student takes the part of the store detective suspecting the shopper of shoplifting. The class analyzes the shopper's behavior after the scene is completed. Now another student plays the role of the store detective

while the instructor plays an Indian in the accused shoplifter role. The class then notes differences in behavior between the white and Indian way of reacting. Students are asked to relate any supportive or non-supportive evidence for this trait that they have come upon in research or through personal experiences.

DAY THIRTEEN: Two terms are dealt with on this day - shame and guilt. First the class discusses the meaning of the two terms. The instructor then lectures on the part shame plays when an Indian does something unacceptable in his society, and the corresponding part guilt plays in Anglo society. The class then examines the long-reaching effects of guilt and shame. It is ascertained that guilt feelings in the Anglo-American can lead to physical and mental illness. The shame displayed by the Indian is quickly forgotten, and no guilt feeling follows. As a culmination of the unit the instructor relates that it is now time to see what this different life style of the Indian has produced that is beneficial to American society. The class separates into four groups. Each group views a different filmstrip, or set of transparencies depicting Indian contributions to society. Those viewed include:

1. "Indian Influence in the United States" (two films, in color, eleven minutes each, Coronet)
2. "Indians Who Showed the Way" (filmstrip, in color, Troll Associates)
3. "Learning About Indian Crafts" (captioned filmstrip, in color, Imperial Film Company, 1970)
4. "Indians of America" (set of transparencies, includes a) Indian picture writing; b) Indian homes; c) Indian clothing; d) Indian weapons; e) Indian pottery; f) Indian food. Troll Associates)

DAY FOURTEEN: One member from each of the four groups assemble to form four new groups. These groups discuss the Indian contributions noted in the media viewed during the previous session. They discuss how these contributions have affected their own lives. As a recapitulation of the three weeks, they discuss how they benefited from the unit, what they liked about it, and what they would change.

DAY FIFTEEN: Final Examination

BIBLIOGRAPHY

Library Services Institute for Minnesota Indians. American Indians: An Annotated Bibliography of Selected Library Resources. Minneapolis: University of Minnesota, 1970.

Wagner, Guy. "Toward Democratic Teacher Leadership." Midland Schools 71:11, September, 1956. Found in Miles V. Zintz, Education Across Cultures. 2nd edition. Iowa: Kendall/Hunt, 1969.

APPENDIX

Information and availability of materials mentioned throughout the Lesson Plans

Day One : Film: Woodland Indians of Early America. Available from Coronet Films, Coronet Building, 65 East South Water Street, Chicago, Illinois 60601. 11 minutes, color, sound. (Although the film gives an accurate representation of early Chippewa life, the acting is poor.)

Day Three : Filmstrip: Indians. #220-4, available from the Society for Visual Education, 1345 Diversey Parkway, Chicago, Illinois 60614

Transparencies: Indians Change the Land, I and II. (numbers T-4 2-9 and T-422-10). Available from Cromwell, Collier and Macmillan

Day Four : Filmstrip: Games. is part of the American Indian Life Series produced by Curriculum Films Incorporated (These are out of print but may be available in your AV department).

Day Six : Filmstrip: A Day in the Life of an Indian Girl and A Day in the Life of an Indian Boy are available from the Educational Reading Service, Inc., East 64 Midland Avenue, Paramus, New Jersey 07652.

Day Nine : Audio-tape: From Chippewa Farmers to Cooperatives. Available from the University of Minnesota, Department of Audio-Visual Extension, 2037 University Avenue S.E. Minneapolis, Minnesota 55455.

Day Thirteen: Films: Indian Influences in the United States. Available from Coronet Films, Coronet Building, 65 East South Water Street, Chicago, Illinois 60601.

Filmstrips: Indians Who Showed the Way can be obtained from the Educational Reading Service, Inc., East 64 Midland Avenue, Paramus, New Jersey 07652.

Learning About Indian Crafts is available from the Imperial Film Company, 4404 South Florida Avenue, Lakeland, Florida 33803.

Transparencies: Indians of America. Available from Troll Associates, East 64 Midland Avenue, Paramus, New Jersey 07652.